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Rev. Amos A. Phelps

Boston

Mass.

I know that whatever is necessary for me - he will provide. - If I am to glorify him in health, my health will be preserved - if in sickness, welcome sickness. - If I am to glorify him by a long life he will preserve the silver cord, the golden bowl, & the pitcher at the fountain - if by an early death, his everlasting arm will be under me, & his banner over me will still be love. - If I am to labor for him in my own dear land joyfully shall I do his will - if called to witness for him among the heathen most cheerfully shall I bid adieu to the home of my infancy, & rejoice in being counted worthy to suffer for his name. - All I ask is that he will glorify himself in me, & will guide me continually by his eye. - I feel that I am a poor, ignorant, blind child - as helpless as the most helpless infant. - All I can do is to cry to God, & look to him for the supply of all my wants. - He my dependence is on him. - Words cannot express the weakness I feel. - I have no strength of myself - but God is my refuge & strength. - Has he not told us that his strength is made perfect in weakness. - His grace shall be sufficient for us. - Though I am weak, yet am I strong in Christ. - If I look away from him for a moment I know I shall fall. - I must be ever looking to Jesus, or I cannot abide in him. - The promise Christ gave to Peter, when he told him that Satan desired to have him that he might sift him as wheat, has been peculiarly precious to me. - I can take hold of it in any time of temptation for he ever liveth to make intercession for us, & will not suffer us to be tempted above what we are able to bear, but will with every temptation provide a way to escape. - If I were to tell you all the Lord has done for me, I can almost say that even the world itself could not contain the books that should be written. - I must ask your dear brother, to rejoice with me that she that was dead is alive again, she was lost is found. - & will you not ever pray that I may no more dishonor my Redeemer, but may continually abide in him & he in me.

A very interesting work of grace is in progress here. There are great searchings of heart among some who have professed to love God, & they are beginning to feel that nothing short of entire consecration to God can glorify him, or be well pleasing in his sight. - Mr. Linney and others preach as if they were indeed ambassadors of God. - May he bless their labors, & give them many souls as crowns of their rejoicing.

I wish, most earnestly wish, both for your own sake, & the sake of him whose under-shepherd you are, that you could embrace the doctrine of entire sanctification with your whole heart, if you have not already done so. - Is not Christ an all-sufficient Savior? Will he not save to the uttermost? Will he not keep all we commit to him? Does not his blood cleanse from all sin? To him I commend you, with the prayer that the Spirit of truth may guide you into all truth.

In the bonds of the gospel

Yours Alice B. Gregg

of Christ dwell in them. When I heard Mr Finney & others preach that Jesus Christ could cleanse from all sin - that he was an all sufficient & all powerful Saviour, willing to save to the uttermost all that come unto God by him I was intellectually convinced that they preached the truth. God, in his infinite mercy has given me a mind which has always been open to conviction, & which has not despised a new thing because it was new. For this reason I early became an abolitionist, & especially since that time, I have been determined I would not close my ears against the truth, as I have seen many do against all arguments in favor of the abolition of slavery. My experience in conversing with others on that subject taught me a lesson which I can never forget. Three weeks ago last sabbath, Mr Finney preached from the parable of the sower. He drew with a master's hand the characters of the four different classes of the hearers of the gospel. All but the way-side hearers were professors of religion. I felt perfectly conscious that I had been a stony ground hearer. My religion had been a religion of mere occasional emotion - of desire which was not strong enough to amount to will. I knew I had borne no fruit to Christ. In the course of the sermon Mr Finney remarked that pride often prevented professing Christians from giving up a hope. I knew that had been the case with me, for my conscience often told me, when I listened to its voice, that I was not living for the glory of God. I resolved that pride should not then prevent me giving myself to God. When I came home at noon, I went to my room, & gave myself body & soul to my Redeemer. In the afternoon I had more of a sense of the presence of God than ever before. But he appeared to me, as to the ancient Israelites - in a cloud. I resolved to attend the inquiring meeting on Monday. Monday came & Satan with it, tempting me to break my resolution. But through the grace of God he did not prevail. At the meeting, which was too crowded for individual conversation, Mr Finney explained what it is to be willing the will of the Lord should be done. He said we ought to be willing his will should be done whether we were sent to heaven or to hell. I could say, "Lord, I am willing," & from that moment all thought of salvation from hell as a subject of prayer, or as a prominent object before my mind was banished from my thoughts. I felt as if should God present his covenant with his own hand, I could most heartily sign it with mine. I did not even then enjoy the witness of the Spirit. On Tuesday I went to Mr Finney's to spend a few days. He inquired what made me look so sad. I told him the effect of his sermon - my then present state of feeling - that I felt willing the will of the Lord should be done - but I had not the witness of the Spirit. He replied, the way to have the witness of the Spirit is to do the will of God. At evening prayers they sang the hymn, "The Lord is my shepherd." While they were singing the Lord gave me the assurance that he would lead me & guide me. That was indeed precious. I knew I had not the blessing which I desired - but he had promised to lead & guide me, & I was assured he could. My prayer was that I might be wholly sanctified - that I might be filled with the fulness there is in Christ, & that I might be kept from all sin. Great as the blessing of justification is - so great that even the angels before the throne of God rejoice over the salvation of one sinner - yet it appeared a small blessing comparatively if I could not be saved from all sin - if I could not be saved from bringing dishonor upon the cause of Christ. I could plead God's own promises. I could plead the assurance which he had given me that he would lead me & guide me. And he has indeed led me, & in a way that I knew not, in paths that I had not known. He has made darkness light before me, & crooked things straight, & he has promised, if I will only look to him continually, he will not forsake me. Oh, my brother, I can truly say it is sweet to trust in Jesus - "Sweet to lie passive in his hands, & know no will but his." I feel no anxiety for the morrow.

Chester, Lorain County Jan 2 1840

Mr Phelps,

Dear Sir,

Alice B. Gregg.

1840

You will doubtless be much surprised to receive a letter from me, & three weeks since, I should have been equally surprised had I been told that I should write to you. But during this time the Lord has wonderfully blessed me, & has put a new heart within me. Knowing that Pres. Mahan his laboring in Boston, & knowing also something of your views in regard to the doctrine which he preaches, I feel a desire to testify to the good effect of this doctrine on those who believe it with the heart. I feel, as we have been A. S. friends, & have also several mutual friends, that you will not think I am taking the great a liberty with you. I have been a professor of religion about seventy years - filled with doubts & fears - feeling conscious that I was not living to the glory of God - yet comparing myself with other professors of religion, & thinking I lived pretty much as most of them did, though I knew a few, such as his Great & some others, who did live nearer to God, & enjoyed more of his presence than the majority of professing Christians. I came to Oberlin not pre-
judiced, but I soon found that I was prejudiced. I as I then thought, unprejudiced - but I soon found that I was prejudiced. The very next day after I came, I met Prof. J. Bowles & his wife & heard the story of what they considered their wrongs. My sympathies were enlisted in their favor, & I concluded they had been really treated with injustice. So far as I was interested in their favor, I was opposed to Oberlin. But the Lord opened my eyes. I saw there was the tenderest feeling towards him in the hearts of those who justified the action of the trustees, & so far as I could ascertain in the trustees themselves. He my prepossessions were in favor of Prof. Bowles, but I could not but see there did not dwell in him that meek, childlike, Christ-like spirit, which characterized every act & expression of those who were principally instrumental in removing him. I observed that those who were in a spiritual state of mind were in favor of his removal on account of his want of religious influence; while at the same time they highly respected his talents. Those that were worldly, & found, were generally decided for him, & the more worldly, the more decided. I was particularly struck with the exceeding anxiety of those who differed from him that he should be brought into a spiritual state of mind, & was convinced that they did not look upon themselves at all, but had a single eye to the glory of God. They seemed desirous to do nothing which should injure him in the least - all they did, they evidently did because they felt the glory of God required it. I saw they could not but have removed him, without deserting the very principle on which the Institution was established. The trustees, some of them at least, spent much time in fasting & prayer while the subject of his dismissal was under consideration. It seems to me as if God, with his own hand had set the seal of approval to the act, for on the very day on which this was done he came by his Spirit. I have ever since been working here for the salvation & sanctification of souls. I ought, perhaps, to tell you, that since I have been in Oberlin, I have most of the time, indeed all but a few days, been in the family of one, who has been one of Prof. Bowles' warmest friends, & who defended him just as far & just as long as he possibly could. I should not mention the case of Prof. B. but I know you are acquainted with him, & I have thought you would perhaps place some reliance on my opinion of his spirit, & the spirit of those who do not sympathize with him, as I came here with strong A. E. feelings, & entirely prepossessed in Prof. Bowles' favor. This opinion was formed before the Lord blessed me, as he has recently done, & while I was yet a worshiper of intellect & talent.

Now, my dear brother in Christ, let me tell you what the Lord has done for my soul since I came to Oberlin. When I saw the meekness & mildness & humility of those who professed to consecrate themselves wholly to God, when I saw them as teachers & willing to be instructed as little children I could not but feel that the spirit